

11: Obermaier--94 J-3(no date) 1942 RDI Ukraine RDI

[Galicia] [Volhynia] European Jews E14

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563 are found in the villages and cities, everywhere except at hard peasant labor. As early as 1900, E.J. 74% of all Jews earning a livelihood in Russia, 162 Poland and Galicia were in commerce, in the credit system, in crafts and in industry. In 1931 there were 158,400 Jews living in villages in East [463] Galicia alone, that is 3% of the people living in the country; in the cities, on the other hand, there were 454,900 Jews or 37.3% of the urban population. (51) In 1929 the various trades were

51. Seraphim, Jewry in East European Area, p. 340.

50% in the hands of Jews, and in Volhynia a total of 73% of all tailors, shoemakers, tanners, bakers, furriers, blacksmiths, watchmakers and other artisans were Jews.

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563 In spite of the fact that the Ukrainians lived in such close proximity to Jews, they kept their cultural life free of Jewish influence and their race free from Jewish blood.

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476 "More important than selling and profit is the community which has become happy and morally strong as a result of proper training by means of cooperative work and self-aid." These words were not, as might be supposed, spoken at a major assembly of German cooperatives; they were coined at Lwów by the head of the Ukrainian cooperatives. They were addressed to the West Ukrainian people. The Ukrainian cooperatives were of unusual national significance; they improved the wretched condition of the peasants and educated the latter to think in terms of the common welfare; and they offered to Ukrainian intelligentsia a real, albeit meager possibility of existence. How can conditions in the country be anything but miserable if 60% of the peasants own dwarf farms with less than

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282 **Seventeen ingredients are supposed to go into**
the favorite dish of the Ukrainians, borscht, a soured beet soup. The Ukrainian cuisine also favors porridges made from various cereals, cooked in water and served with milk, cream or fat. The Ukrainian also loves his boiled vareniki, thinly rolled dough filled with pot cheese, chopped meat, cabbage or fruit. In West Ukraine the poor farmers must be content with potatoes, rye bread and turnips. The gentlemen farmers among the Ukrainians are the wealthy Kuban Cossacks who /135/ consume bacon and milk for breakfast, borscht, groats, fowl or fish for dinner, and fruit, cold borscht, melons and bacon in the afternoon, and vareniki in the evening. This is how it was in the Kuban paradise in the good old days.

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512 When the cold east wind silently passes through the steppes or the west wind brings snow and wraps the Ukraine in white, when communication practically ceases between the villages, and nights and sleep are long, then the women sit down to their spindles and the men fetch their looms from the sheds. All the family clothing, the underwear and linen for the house that is needed throughout the year, is made by hand during the long cold winter months, just as it was in our country /Germany/ in medieval households before the days of urban craftsmen. They make rope shoes and shoes of leather in regions where the ground is stony; they weave linen and woolen fabrics, sew shirts - during the hot summer often the only article of women's clothing except for their narrow aprons - and cut winter jackets from sheep skins. They embroider lovely bright-colored patterns in endless variety on the shirts and the smooth skins of the furs, on tablecloths and towels, for the artistic talents of the Ukrainian people are incomparable. They carve in wood, *Model in clay and paint it, and weave carpets.*

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240 Nationalism and Social Structure

517 than a decade earlier in fostering national culture. Evidently even
 186 the repeated Communist purges could not wholly eradicate the permeation of the educational system by nationalist ideas. Indeed, Skrypnyk and other Communists of that period were praised openly by writers in the war years as defenders of the Ukrainian "national idea,"¹¹ and Skrypnyk's plan for an orthographical commission to set standards for Ukrainian publications was formally revived. It should be noticed, however, that direct links between nationalist leaders of the war period and the Skrypnyk group were very few. Moreover, the Russophile leaders were also predominantly intellectuals.¹² The general conclusion appears to be that the intellectuals (using the term in the Western sense) as a group were the most disaffected stratum in Soviet society capable of assuming a leadership role. Of great significance is the fact that a very high proportion of all those who were active in nationalist life under the German occupation had direct reasons for resentment against the Soviet regime, either because they had been barred from intellectual work or because they had been imprisoned for anti-Soviet activity. Also they had a wider historical perspective and hence were quicker to react to the new situation.

• 463 The second most important group was composed of engineers
 186 and other technical specialists like agronomy experts and chemists. Several of these were closely associated with academic life. Others seem to have been drawn from the operating staffs of Soviet industrial establishments, as in the great metallurgical center of Krivoi Rog, where a group of young men composed predominantly of engineers took over the rebuilding of city life soon after the Soviet troops withdrew.¹³ One of their number became mayor, was active in nationalist work, probably in connection with the OUN-B, and as a result was executed by the Germans.¹⁴ The most active local recruit of the OUN-M in Kiev, who

¹¹ Victor Prykhod'ko in *Krakivs'ki Visti*, January 18-19, 1942, p. 2.

¹² Although two of their most prominent leaders (Bohatyrchuk and the mayor of Vinnitsa) were physicians, they were also occupants of academic chairs.

¹³ *Krakivs'ki Visti*, November 22, 1941, p. 3.

¹⁴ MS E; Ievhen (Eugene) Stakhiv ("E. Pavliuk"), "Borot'ba ukrains'koho narodu na skhidno-ukrains'kykh zemliakh, 1941-1944: spomyny ocheyvidtsia i uchasnyka" (The Struggle of the Ukrainian People in the Eastern Ukrainian Lands, 1941-44: Memories of an Eyewitness and Participant), in *Kalendar Provydinnia na 1947 rik. Stovaryshennia Ukrain'skikh Katolykiv v Amerytsi* (Calendar for 1947 of the Providence Society of Ukrainian Catholics in America) (Philadelphia: Ameryka, n.d.), p. 39.

Nationalism and Social Structure 241

led the organization after the West Ukrainian and émigré leaders had been forced to withdraw, was an engineer. On the whole, however, it may be said that engineers were more concerned with material reconstruction than politics, and did not play proportionately as significant a role as did engineers in the nationalist movements abroad and in Galicia. 463 186

The predominance of intellectuals and technical specialists in the nationalist movement imparted a certain specific color to the activities. In the first place, from the purely administrative point of view, the lack of trained men was a serious handicap. While the purely material aspects of city life were carried on about as well as might have been hoped in view of the destruction, shortages, and German obstruction, the conduct of public administration was far from adequate. This was, indeed, one of the major causes of the downfall of the OUN-M regime in Kiev, whether the worst defects consisted of favoritism and speculation by officials, or simply poor organizational and human relations. Nationalist fervor, enthusiasm, facility in the use of literary Ukrainian, were no substitutes for managerial skills and personnel psychology. Yet it was precisely these abilities which intellectuals who were excluded from public life, as were Soviet Ukrainian educators suspected of adherence to the Skrypnyk group, could not acquire. At the same time, so much of their energy had been turned in upon their academic and cultural cultivation of things Ukrainian, such as language and history, that the intellectuals failed to place the emotional and abstract aspects of the nationalist cause in a balanced framework when the opportunity for action arose. It cannot be said that the intellectuals were less courageous than others might have been in striving for national ends in the face of German terrorism; many lost their lives, although, as has been pointed out in the case of some of the small-city editors, others were sometimes found to act as pliant tools for the occupiers. It does, however, appear that persons more inclined to take a functional instead of an emotional approach to administration might have been more successful in evading German demands. 133 727 186

Very striking is the almost total lack of legal expression among almost all participants in administrative work. Probably the basic reason for this omission was that lawyers were few and far between among non-Communist elements in the Ukraine. A con- 693

Nationalism and Social Structure 245

$\frac{1}{7}$ Workers of various skills	1,788
Students	560
Liberal professions (journalists, writers, merchants, artists, etc.)	313
Teachers	252
Engineers	343
Administrators	178
Jurists	11

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Compared to the occupational differences in nationalist activity, differences of age and sex played a minor role. There is little information on the activity of women. Evidently they carried on most of the welfare work; one German report states that a major reason for permitting the functioning of the Ukrainian Red Cross was a desire to absorb the energies of the women intellectuals, who had been highly "politicized" by the Soviet regime.²³ There are a few cases of prominent nationalist work by women, for example, by the poet Olena Teliha who headed the OUN-M literary circle in Kiev until its suppression by the Germans. In general, nationalist observers agree that the women were less active politically than the men. While there is too little evidence to warrant a firm conclusion on this score, it is just possible that the nationalist movements neglected a useful source of support, which was certainly tapped by the Communist underground.²⁴

Youth, on the other hand, played a prominent part in nationalist work. While a large number of Mel'nyk supporters were drawn from the older generation, and the OUN-B made special efforts to capture the younger group, there was here no "conflict of generations" in respect to adherence to the two factions. Since only physically active persons were useful in the east, even the Mel'nyk organizers were predominantly youthful, and thus could approach their contemporaries more readily. The strength of the youth organizations dominated by the OUN-M in Kiev and Zhitomir has already been described. Other young men, of course, rejected both nationalist groups as too extreme, and formed centers of their own, while still others appear to have arisen in complete independence of outside stimulation. Thus the whole administration

[Occupational specialization of Ukrainian émigré group in Bohemia - Moravia - Analyst]

■ USSR Exhibit 278.

■ PS 3876.

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Ukraine]

POLITICAL; SOCIAL

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or Poland, because before 1905 opposition to the Russian Government was less marked. Besides, many Russian Liberals, even of official position, treated the Ukrainian movement as an interesting variation of Russian life. 177

(D) SOCIAL

The class divisions into titled aristocracy, nobles, townsmen, merchants, and peasants, existed as in other parts of the Russian Empire, but, roughly speaking, a different ethnic element corresponded to each social division. The titled aristocracy was mainly Polish in the western parts (with the name Polish Ukrainians) and Russian in the eastern. With but few exceptions, the same could be said of the class of landed nobles, in which the Great Russians formed the majority; Poles, Germans and others were the minority. The Ukrainian landed noble was almost unknown; and the townsmen of the large towns were also in a great majority non-Ukrainian, being chiefly Great Russians and Jews (in Berdichev the Jews form 78.4 per cent. of the population; in Yekaterinoslav, 40 per cent.), and, in the western Ukraine, Russian, Polish, German, Greek, &c. The Jews were mainly traders and shopkeepers, while the Great Russians and the foreigners were manufacturers. 565
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But few of the Ukrainian *intelligentsia* took part in the industrial life of the country, about one-third of them belonging to the professional classes, i. e. doctors, Government officials, lawyers, and teachers. The Ukrainian professional classes originated from the ex-Cossacks and the townsmen rather than from the peasants, since there is a great distinction between the peasants and other members of the community. The Ukrainian nobles, it must be remembered, have in most cases become russified, and partly also polonized. The distinction between the peasant and other classes is not based on economic grounds, for some peasants in the Ukraine are very rich. It lies chiefly in their cultural condition, in their education, or rather lack 565
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— CZECHOSLOVAKIA —

101 among themselves. They can be divided into three well-defined tribes
162 —the Lemki on the Slovak border, the Boiki in the centre, and the
Huculs in the eastern tip of Ruthenia.

The most interesting tribe are the Huculs. They have preserved
186 their tribal characteristics better than their kinsmen. Their standard of
education is higher, and they are more conscious and proud of their
national individuality. When the Hungarians invaded Ruthenia after
the dismemberment of Czechoslovakia, the Huculs offered the stiffest
resistance, and during the war they were the core of the partisan force
fighting against the totalitarian powers. Like the other Ruthenian
463 mountaineers, the Huculs are largely wood-cutters and raftsmen. But
342 they are distinguished by their skill as carpenters and wood-carvers.
This is clearly reflected in their mode of life. Their wooden cottages
are neatly built and furnished and impress the visitor by their scrupu-
lous cleanliness. Their tribal individuality and artistic skill find
expression in the numerous carvings with which they like to decorate
their unpainted houses.

181 The neighbouring Boiki have also, to some extent, preserved their
511 pride in racial individuality, and their mode of life, though more primi-
tive, has some interesting features. They are kind-hearted, sincere and
hospitable, in spite of their poverty. Though less proud than the
Huculs, they fly into a temper when crossed, and impulsive outspoken-
342 ness is one of their traits. They live in cottages and huts which they
like to paint in blue and brown, and this makes their exterior rather
attractive. But the interior does not always live up to the façade. The
better-off Boiki manage to live in fairly decent cottages with two or
more rooms, but the huts of the poor often consist of one room only—
a dark room with no chimney, one small window, and some roughly
352 made furniture. Some have no bedsteads in the true sense of the
word; along the whole wall of the room one may find a long "plank-
511 bed" where the grown-ups sleep at the one end and the children at the
other. When the children grow up they sleep on separate beds of the
same kind. Unlike the Hucul houses, the Boiki huts have no wooden
342 floors. The domestic animals often share the same room with their
masters in winter, sleeping on the bare earth. For many families such
a room is therefore a kitchen, living room, bedroom, hall and stable
in one.

511 Much the same applies to the Lemki tribe who live partly on
Slovak territory. They are the poorest Ruthenian tribe and their racial
181 character has undergone a certain deterioration. Their standard of
life is often appalling, the hygiene leaves much to be desired, and they
have the largest number of illiterates, though some improvement has
taken place under the Republic.

060 Mountainous Ruthenia is a country of traditional costumes. The